

Śrīmad-Bhāgavatam: Canto 10
Chapters 52-54

RUKMINĪ AND KṚṢṆA



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RUKMIṆĪ AND KṚṢṆA

(SB 10.52-54)

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Rukmiṇī's Message to Lord Kṛṣṇa



RUKMIṆĪ AND KṚṢṆA

(SB 10.52-54)

SB 10.52. Rukmiṇī's Message to Lord Kṛṣṇa

I. Mahārāja Parikṣit's eagerness to hear

TEXT 20

*brahman kṛṣṇa-kathāḥ puṇyā
mādhvīr loka-malāpahāḥ
ko nu tṛpyeta śṛṇvānaḥ
śruta-jño nitya-nūtanāḥ*

What experienced listener, O brāhmaṇa, could ever grow satiated while listening to the pious, charming and ever-fresh topics of Lord Kṛṣṇa, which cleanse away the world's contamination?

1

Nature of *kṛṣṇa-kathā* is
(1) Pious, (2) Charming, and (3) Ever-fresh

2

Effect of *kṛṣṇa-kathā*: Cleanses world's contamination

II. Family History

- ❖ King Bhīṣmaka – ruler of Vidarbha
 - 5 sons – Rukmī, Rukmaratha, Rukmabāhu, Rukmakeśa & Rukmamālī.
 - 1 daughter – Rukmiṇī. (TEXTS 21-22)
- ❖ How was Rukmiṇī aware of Kṛṣṇa's glories?

TEXT 23

*sopaśrutya mukundasya
rūpa-vīrya-guṇa-śriyaḥ
grhāgatair gīyamānās
taṁ mene sadṛśaṁ patim*

Hearing of the beauty, prowess, transcendental character and opulence of Mukunda from visitors to the palace who sang His praises, Rukmiṇī decided that He would be the perfect husband for her.

3

Attraction for Kṛṣṇa develops by hearing His glories
in the association of sādhus.

4

Sadṛśam – similar – Soul is qualitatively similar to Kṛṣṇa
and attraction is natural.

- ❖ Kṛṣṇa knew Rukmiṇī's qualities. He made up His mind to marry her. (TEXT 24)

5

Lord is also eager to be reunited and welcomes the jiva.

- ❖ Rukmī envied Kṛṣṇa & hence forbade his family members to give his sister to Kṛṣṇa, although they wanted to. Rukmī decided to give Rukmiṇī to Śiśupāla. (TEXT 25)

6

Conditioned Mind + Anarthas will obstruct jiva's attempts
to obtain Kṛṣṇa.

TEXT 26

*tad avetyāsītāpāṅgī
vaidarbhī durmanā bhṛśam
vicintyāptaṁ dvijaṁ kañcit
kṛṣṇāya prāhiṇod drutam*

Dark-eyed Vaidarbhī was aware of this plan, and it deeply upset her. Analyzing the situation, she quickly sent a trustworthy brāhmaṇa to Kṛṣṇa.

7

Avetyā – knowing: AWARENESS of the mind's schemes is the first step to deliverance.

8

Durmanā – upset: Jiva must DESIRE to end his suffering.

9

Āptaṁ dvijaṁ – Jiva must take SHELTER of a bonafide transparent guru.

DAS: DESIRE², AWARENESS¹, SHELTER³

10

Drutam – haste – One must do this urgently without wasting time. One must not delay in surrendering to guru.

III. Brāhmaṇa in Dvārakā

- ❖ Brāhmaṇa brought in by gatekeepers & sees Personality of Godhead on golden throne. (TEXT 27)
- ❖ Kṛṣṇa came down from throne, seated him, worshiped him just as He Himself is worshiped by the demigods. (TEXT 28)
- ❖ Brāhmaṇa eaten, rested, Kṛṣṇa, goal of saintly devotees, came forward, and while massaging the brāhmaṇa's feet with His own hands, He patiently questioned him. (TEXT 29)

11

Kṛṣṇa serves His representative.

- ❖ Qualification of Guru: SATISFACTION.

TEXT 33

*viprān sva-lābha-santuṣṭān
sādhūn bhūta-suhṛttamān
nirahankāriṇaḥ śāntān
namasye śirasāsakṛt*

I repeatedly bow My head in respect to those brāhmaṇas who are satisfied with their lot. Saintly, prideless and peaceful, they are the best well-wishers of all living beings.

12

Qualities of a Guru

- (1) Satisfaction
- (2) Saintliness
- (3) Pridelessness
- (4) Peace
- (5) Wellwisher of all jivas.

- ❖ Whence have you come, for what purpose? Explain. Tell Us what We may do for you. (TEXT 35)

IV. Rukmiṇī's letter

- ❖ Read by the brāhmaṇa.

TEXT 37

*śrī-rukmiṇy uvāca
śrutvā guṇān bhuvana-sundara śṛṇvatām te
nirviśya kārṇa-vivarair harato 'nga-tāpam
rūpam dṛśām dṛśimatām akhilārtha-lābham
tvayy acyutāviśati cittam apatrapam me*

Śrī Rukmiṇī said [in her letter, as read by the brāhmaṇa]: O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Kṛṣṇa.

13

Lord does not leave/ fall away from the mind of
a sincere practitioner.

14

HEARING Kṛṣṇa's qualities destroy distress of
gross and subtle bodies

15

SEEING Kṛṣṇa's beauty fulfills all visual desires.

TEXT 38

*kā tvā mukunda mahatī kula-śīla-rūpa-
vidyā-vayo-draviṇa-dhāmabhir ātma-tulyam
dhīrā patim kulavatī na vṛṇīta kanyā
kāle nṛ-siṃha nara-loka-mano-'bhirāmam*

O Mukunda, You are equal only to Yourself in lineage, character, beauty, knowledge, youthfulness, wealth and influence. O lion among men, You delight the minds of all mankind. What aristocratic, sober-minded and marriageable girl of a good family would not choose You as her husband when the proper time has come?

- ❖ *Apatrapaṇi*: You are also 50% responsible, for possessing the 8 qualities of a master.

8 Qualities of a Master

- (1) Lineage
- (2) Character
- (3) Beauty
- (4) Knowledge
- (5) Age
- (6) Property
- (7) Influence
- (8) Delight minds of mankind.

16

4 Qualities of a Wife

- (1) Aristocratic
- (2) Sober-minded
- (3) Marriageable age
- (4) Good family

17

18

Mukunda – Association with Kṛṣṇa by hearing brings smile/ happiness.

❖ *Mukha smita kunda vat*: You upon whose face is a smile like jasmine bud, You have found opportunity to make me smile also.

19

Kāle – The present moment is the best for connection to Kṛṣṇa. Don't waste time. Chant Hare Kṛṣṇa ASAP.

20

Nṛ-simha nara-loka – Kṛṣṇa is the most powerful, yet delightful master.

TEXT 39

*tan me bhavān khalu vṛtaḥ patir aṅga jāyām
ātmārpitaś ca bhavato 'tra vibho vidhehi
mā vīra-bhāgam abhimarṣatu caidya ārād
gomāyu-van mṛga-pater balim ambujākṣa*

Therefore, my dear Lord, I have chosen You as my husband, and I surrender myself to You. Please come swiftly, O almighty one, and make me Your wife. My dear lotus-eyed Lord, let Śīsupāla never touch the hero's portion like a jackal stealing the property of a lion.

21

Me vṛtaḥ – ‘My choice’ : Jīva has freewill to choose Kṛṣṇa

22

Ātmārpitaś – Soul must surrender unto Kṛṣṇa fully.

23

Ambujākṣa – Meditation on Lord's lotus eyes cools down the fire of lust.

24

Mā vīra-bhāgam – The soul deserves to serve Kṛṣṇa, not give way to māya.

TEXT 40

*pūrteṣṭa-datta-niyama-vrata-deva-vipra
gurv-arcanādibhir alaṁ bhagavān pareśaḥ
ārādhito yadi gadāgraja etya pāṇim
grhṇātu me na damaghoṣa-sutādayo 'nye*

If I have sufficiently worshiped the Supreme Personality of Godhead by pious works, sacrifices, charity, rituals and vows, and also by worshiping the demigods, brāhmaṇas and gurus, then may Gadāgraja come and take my hand, and not Damaghoṣa's son or anyone else.

25

One needs spiritual piety to attract Kṛṣṇa's mercy.

26

Kṛṣṇa consciousness is many lifetimes effort which fructifies. Therefore, one needs patience.



❖ Reveals plan of action:

- Kṛṣṇa should arrive in Vidarbha – crush & marry. (TEXT 41)
- I will be in inner chambers of the palace, "How can I carry you?"
- Grand procession to honor the royal family's deity, bride goes to visit Goddess Girijā. (TEXT 42)

TEXT 43

*yasyāṅghri-pankaja-rajah-snapanam mahānto
vāñchanty umā-patir ivātma-tamo-'pahatyai
yarhy ambujākṣa na labheya bhavat-prasādam
jahyām asūn vrata-kṛṣṇān śata-janmabhiḥ syāt*

O lotus-eyed one, great souls like Lord Śiva hanker to bathe in the dust of Your lotus feet and thereby destroy their ignorance. If I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from the severe penances I will perform. Then, after hundreds of lifetimes of endeavour, I may obtain Your mercy.

27

Follow in the footsteps of great mahājans like Lord Śiva –
Value of dust.

28

One must be willing to pay any price till any time for this
mercy.

Kṛṣṇa kidnaps Rukmiṇī



RUKMIṆĪ AND KṚṢṆA (SB 10.52-54)

SB 10.53. Kṛṣṇa kidnaps Rukmiṇī

V. Kṛṣṇa assures Brāhmaṇa

- ❖ As Rukmiṇī's mind is fixed on Me, My mind is fixed on her. I can't even sleep at night. Rukmī, out of envy, forbade our marriage. (TEXT 2)
- ❖ She dedicated herself & beauty flawless – bring her here after thrashing those worthless kings in battle – *mat-parām anavadyāṅgīm edhaso 'gni-śikhām iva*. (TEXT 3)

VI. Kṛṣṇa prepares chariot

- ❖ "Dāruka, ready My chariot immediately." (TEXT 4)
- ❖ Horses – Śaibya, Sugrīva, Meghapuṣpa & Balāhaka before Kṛṣṇa (TEXT 5)
- ❖ One night Dvārakā to Vidarbha – Ānarta district. (TEXT 6)

29

Lord comes to help quickly.

VII. Scene at Vidarbha

- ❖ Bhīṣmaka – succumbed to sway of affection for his son, about to give daughter to Śiśupāla – preparations. - *rājā sa kuṇḍina-patiḥ putra-sneha-vaśānugaḥ* (TEXT 7)

30

Weak in mind comes under control of mind's will.

- ❖ Bhīṣmaka's arrangements (TEXTS 8-9)
 - Roads clean with water
 - Archways
 - Multi-colored banners on poles
 - Men & women – clean dress, sandalwood paste, necklaces, garlands, jeweled ornaments, homes with aroma of aguru.

31

Material Intelligence means making plans to fulfill mind's desires to person of envy: To take soul away from Kṛṣṇa

32

Material Intelligence celebrates soul's enjoyment separate from Kṛṣṇa.

- ❖ Rukmiṇī (TEXT 11)
 - Cleaned teeth
 - Bathed
 - Auspicious wedding necklace
 - Dressed in brand-new upper and lower garments
 - Excellent jeweled ornaments.
- ❖ Brāhmaṇas (TEXT 12)
 - Chanted Vedic
 - Priest learned in Atharva Veda offered oblations
- ❖ King rewarded brāhmaṇas with gold, silver, clothing, cows etc. (TEXT 13)

TEXT 13

*hiranya-rūpya vāsāmsi
tilāṁś ca guda-miśritān
prādād dhenūś ca viprebhyo
rājā vidhi-vidāṁ varah*

Outstanding in his knowledge of regulative principles, the King rewarded the brāhmaṇas with gold, silver, clothing, cows and sesame seeds mixed with raw sugar.

33

Ritualistic following of the rules without knowing that the essence is “facilitating union with Kṛṣṇa” is useless.

- ❖ Damaghoṣa travels to Kuṇḍina with armies of elephants, warriors etc. (TEXT 15)
- ❖ Bhīṣmaka came out of city and met King Damaghoṣa, offers tokens of respect – settles Damaghoṣa in residence constructed for occasion. (TEXT 16)

34

Envy is strengthened by other material desires.

TEXTS 18-19

*yady āgatya haret kṛṣṇo
rāmādyair yadubhir vṛtaḥ*

*yotsyāmaḥ saṁhatās tena
iti niścita-mānasāḥ*

“If Kṛṣṇa comes here with Balarāma and the other Yadus to steal the bride, we shall band together and fight Him.”

35

Envy has only one function – to oppose & fight Kṛṣṇa.

36

Kṛṣṇa destroys the army of envy perfectly.

VIII. Lord Balarāma to the rescue

- ❖ Lord Balarāma hears of the preparations of the inimical kings and how Lord Kṛṣṇa had set off alone. Fearing fight,
 - Affection for His brother
 - Hurried to Kuṇḍina
 - Mighty army.
- (TEXTS 20-21)

IX. Rukmiṇī devi's anxious wait for Kṛṣṇa's arrival

- ❖ Alas, my wedding is to take place when the night ends! How unlucky I am! Lotus-eyed Kṛṣṇa does not come. I don't know why. And even the brāhmaṇa messenger has not yet returned. (TEXT 23)



TEXT 24

*api mayy anavadyātmā
dṛṣṭvā kiñcij jugupsitam
mat-pāṇi-grahaṇe nūnaṁ
nāyāti hi kṛtodyamaḥ*

Perhaps the faultless Lord, even while preparing to come here, saw something contemptible in me and therefore has not come to take my hand.

PURPORT: TEXT 24

- ✓ Rukmiṇī did not see Kṛṣṇa come, she feared that He had rejected her proposal.
- ✓ Lord is *anavadya* – faultless, and if He saw fault & therefore, brāhmaṇa afraid to carry this news.

TEXT 25

*durbhagāyā na me dhātā
nānukūlo maheśvaraḥ
devī vā vimukhī gaurī
rudrāṇī girijā satī*

I am extremely unfortunate, for the creator is not favorably disposed toward me, nor is the great Lord Śiva. Or perhaps Śiva's wife, Devī, who is known as Gaurī, Rudrāṇī, Girijā and Satī, has turned against me.

PURPORT: TEXT 25 (Śrīla Viśvanātha Cakravartī)

- ✓ Brahmā may have stopped
- ✓ Maheśvara – I did not worship – angry with me. Why would he be angry with such an insignificant girl as me?
- ✓ Gaurī-devī
 - Rudrāṇī – 'one who makes everyone cry.'
 - Girijā – an adopted daughter – why should she be soft-hearted?
 - Satī – gave up her body – wants me to give up my body also.

- ❖ Mind stolen by Kṛṣṇa, tears (TEXT 26)
- ❖ Twitch in left thigh, arm and eye –Brāhmaṇa came – News relayed
– Rukmiṇī happy – Bhīsmaka receives Kṛṣṇa & Balarāma –
hospitality. (TEXTS 27-35)



TEXT 36

*kṛṣṇam āgatam ākarnya
vidarbha-pura-vāsinah
āgatya netrāñjalibhiḥ
papus tan-mukha-paṅkajam*

When the residents of Vidarbha-pura heard that Lord Kṛṣṇa had come, they all went to see Him. With the cupped palms of their eyes they drank the honey of His lotus face.

37

Kṛṣṇa's beauty must be drunk with cupped palms of eyes

- ❖ Citizens' comments: Rukmiṇī & Kṛṣṇa – “made for each other” (TEXT 37)
- ❖ Acyuta – creator of 3 worlds – be satisfied with pious work + show mercy by taking hand of Vaidarbhī. (TEXT 38)
- ❖ Rukmiṇī enters temple of Ambikā (TEXTS 39-43)
 - Lotus feet Bhavānī – mothers, girlfriends, soldiers
 - Absorbed in Kṛṣṇa
 - Mṛdaṅgas, conchshells, paṇavas, horns & other instruments resounded.
 - 1000s of prominent courtesans
 - Offerings and presents
 - Brāhmaṇas' wives singing & reciting prayers
 - Gifts of garlands, scents, clothing and jewelry.
 - Professional singers, musicians, bards, chroniclers & heralds.
- ❖ Reaching Ambikā's temple, Rukmiṇī (TEXT 44)
 - Washed her lotus feet and hands
 - Sipped water for purification
 - Presence of mother Ambikā
- ❖ Wives of brāhmaṇas – Led Rukmiṇī to offer respect to Bhavānī – dhūpa, dipa, candan, gandha, garland, necklace, jewel, savouries, cakes, fruit and sugar-cane juice. (TEXTS 45-48)

TEXT 46

*namasye tvāmbike 'bhikṣṇam
sva-santāna-yutām śivām
bhūyāt patir me bhagavān
kṛṣṇas tad anumodatām*

[Princess Rukmiṇī prayed:] O mother Ambikā, wife of Lord Siva, I repeatedly offer my obeisances unto you, together with your children. May Lord Kṛṣṇa become my husband. Please grant this!

- ❖ Ladies gave bride remnants of offerings & blessed her. (TEXT 49)
- ❖ Rukmiṇī leaves Ambikā temple, maidservant with hand adorned with a jeweled ring. (TEXT 50)
- ❖ Rukmiṇī's beauty described (TEXTS 51-55)

38

No one can lust after the Lord's eternal consort: Māyā separates one from the pristine beauty of the spiritual world.



X. Kṛṣṇa kidnaps Rukmiṇī and how demons perceive

39

Demons' perception of things is exactly opposite to reality.

TEXT 56

*ratham samāropya suparṇa-lakṣaṇam
rājanya-cakraṁ paribhūya mādhavah
tato yayau rāma-purogamah śanaiḥ
śṛgāla-madhyād iva bhāga-hṛd dhariḥ*

Lifting the princess onto His chariot, whose flag bore the emblem of Garuḍa, Lord Mādhava drove back the circle of kings. With Balarāma in the lead, He slowly exited, like a lion removing his prey from the midst of jackals.





RUKMIṆĪ AND KṚṢṆA

(SB 10.52-54)

SB 10.54. The Marriage of Kṛṣṇa and Rukmiṇī

XI. Post abduction drama

- ❖ Kings – armor + army vs. Yādava army, twanging their bows. (TEXTS 1-2)
- ❖ Backs of horses, shoulders of elephants, seats of chariots – enemy kings rained down arrows. (TEXT 3)
- ❖ Rukmiṇī in anxiety seeing Lord's army covered by torrents of arrows. (TEXT 4)



TEXT 5

*prahasya bhagavān āha
mā sma bhair vāma-locane
vinanṅsyaty adhunaivaitat
tāvakaiḥ sātravaṁ balam*

In response the Lord laughed and assured her, "Do not be afraid, beautiful-eyed one. This enemy force is about to be destroyed by your soldiers."

- ❖ *Tāvakaiḥ* - Yādava army – “Your men” – Lord’s entire dynasty was the property of beloved queen.

40

Kṛṣṇa desires to share His blissful opulences with all living beings. He sincerely invites them to come back home, back to Godhead.

41

Surrender to Kṛṣṇa and He gives Himself up to devotees.

XII. The Fight

- ❖ Heros of Lord’s army – Gada & Saṅkarṣaṇa (TEXT 6)
 - Heads fell by millions (TEXT 7)
 - Thighs, legs, hands, hands with swords, heads of horses, donkeys, elephants, camels, wild asses and humans. (TEXT 8)
- ❖ Jarāsandha etc., were discouraged & left battlefield. (TEXT 9)

(i) Śiśupāla’s Condition

TEXT 10

*śiśupālaṁ samabhyetya
hṛta-dāram ivāturam
nasta-tviṣaṁ gatotsāhaṁ
śuśyad-vadanam abruvan*

The kings approached Śīsupāla, who was disturbed like a man who has lost his wife. His complexion was drained of color, his enthusiasm was gone, and his face appeared dried up. The kings spoke to him as follows.

(ii) Jarāsandha’s class: Be equipoised

TEXT 11

*bho bhoḥ puruṣa-śārdūla
daurmanasyam idaṁ tyaja
na priyāpriyayo rājan
niṣṭhā dehiṣu dṛśyate*

[Jarāsandha said:] Listen, Śīsupāla, O tiger among men, give up your depression. After all, embodied beings' happiness and unhappiness is never seen to be permanent, O King.

- ❖ Puppet and dancer (TEXT 12)
- ❖ I lost 17 times & won only once with 23 armies. (TEXT 13)

TEXT 14

*tathāpy ahaṁ na śocāmi
na prahr̥ṣyāmi karhicit
kālena daiva-yuktena
jānan vidrāvitaṁ jagat*

But still I never lament or rejoice, because I know this world is driven by time and fate.

42

Everything is moving according to destiny
and this destiny is time.

- ❖ Now all of us, defeated by Yadus & their small entourage – protected by Kṛṣṇa – in future – time – we conquer (TEXTS 15-16)
- ❖ Śīsupāla & co. returned. (TEXT 17)

XIII. Fight between Rukmī and Kṛṣṇa

- ❖ Rukmī's vow (TEXTS 19-20)
- ❖ Drive horses to where Kṛṣṇa is. We must fight.

TEXT 22

*adyāhaṁ niśitair bāṇair
gopālasya su-durmateḥ
neṣye vīrya-madaṁ yena
svasā me prasabhaṁ hṛtā*

"This wicked-minded cowherd boy, infatuated with His prowess, has violently abducted my sister. But today I will remove His pride with my sharp arrows."

TEXT 24

*dhanur vikṛṣya su-dṛḍhaṁ
jaghne kṛṣṇaṁ tribhiḥ śaraiḥ
āha cātra kṣaṇaṁ tiṣṭha
yadūnāṁ kula-pāmsana*

Rukmī drew his bow with great strength and struck Lord Kṛṣṇa with three arrows. Then he said, "Stand here for a moment, O defiler of the Yadu dynasty!"

PURPORT: TEXT 24 - Śrīla Śrīdhara Svāmī

- ✓ *kula-pa* – "O master of the Yadu dynasty,"
- ✓ *aṁsana* – "O expert killer of enemies."

